

THE CLASSICAL WEEKLY

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INEXPENSIVE BOOKS FOR TEACHING THE CLASSICS: SIXTH ANNUAL LIST

Each year the list of inexpensive translations of classical authors and of books to be used in supplementary readings in ancient civilization courses shows a marked increase. Publishing firms are becoming increasingly responsive to the needs of students in the colleges and schools. The first list of inexpensive books, appearing in the January 9, 1950, issue of THE CLASSICAL WEEKLY, contained 106 items. The present list contains 308.

Noteworthy among the newcomers to this list are Andrew's *Iliad*, de Selincourt's Herodotus, Warner's Thucydides, the second volume of Vellacott's Euripides, the second volume of C. A. Robinson's *Anthology of Greek Drama*, Kitto's *Greek Tragedy*, Highet's *The Art of Teaching*, and Barzun's *Teacher in America*. Plautus' *Moscellaria* and *Rudens* and Seneca's *Oedipus* are notable additions to a scanty offering in Roman drama. Among books soon to appear, the Penguin editions of Plato's *Republic*, Aristotle's *Ethics*, Ovid's *Metamorphoses*, Bede's *Ecclesiastical History*, and Robert Graves' *Greek Myths* are worthy of mention.

PENGUIN BOOKS. Penguin Books, Inc., Baltimore. Volumes marked with an asterisk are also available in cloth-bound editions at the price indicated.

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Homer, *Odyssey* (E. V. Rieu); 65c; \$1.95.*
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 Orlinsky, Harry M., *Ancient Israel*; \$1.75.
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- THE UNIVERSITY OF NORTH CAROLINA PRESS offers:
 Aristotle, *The Poetics* (P. H. Epps); 75c.
- RIVERSIDE LITERATURE SERIES. Houghton Mifflin Co., Boston.
 Plato, *Apology, Crito and Closing Scene of Phaedo* (transl., introd., by P. E. More); 88c.
- HARCOURT, BRACE & Co., New York, offers:
 Sophocles, *Oedipus at Colonus* (R. Fitzgerald); \$1.95.
 Sophocles, *Antigone* (D. Fitts, R. Fitzgerald); \$2.50.
 Euripides, *Alcestis* (D. Fitts, R. Fitzgerald); \$2.00.
- VINTAGE BOOKS. Alfred A. Knopf, Inc., New York.
 Highet, Gilbert, *The Art of Teaching*; 95c.
- THE VIKING PORTABLES. Viking Press, Inc., New York. \$1.25 each.
The Portable Greek Reader.
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- CARDINAL EDITIONS. Pocket Books, Inc., N. Y. 35c each.
 Plato, *Apology, Crito, Phaedo, Symposium, and Selections from Republic* (B. Jowett; ed. by J. D. Kaplan).
The Pocket Aristotle (ed. by J. D. Kaplan); Dec. 1955.
 Apuleius, *The Golden Ass* (R. Graves).
 St. Augustine, *Confessions* (E. Pusey).
 Kempis, *Imitation of Christ* (R. Whitford).
- POCKET BOOKS. Pocket Books, Inc., N. Y. 25c each.
 Craven, Thomas, *The Pocket Book of Greek Art* (with 32 gravure illustrations).
 Wechsler, Herman J. (ed.), *The Pocket Book of Old Masters* (with 64 gravure illustrations).
- POCKET LIBRARY OF GREAT ART. Pocket Books, Inc., N. Y. 50c each. At this time 24 vols. have appeared, including:
 Hartt, Frederick, *Botticelli*.
 Salinger, Margaretta, *Michelangelo*.
 Held, Julius S., *Rubens*.
- WILLIAM H. STAHL
 NEW YORK UNIVERSITY

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

FORTY-EIGHTH ANNUAL MEETING

Meeting Jointly with

THE PENNSYLVANIA STATE ASSOCIATION OF CLASSICAL TEACHERS

and

THE CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

at

UNIVERSITY OF PITTSBURGH

CATHEDRAL OF LEARNING

PROGRAM

FRIDAY and SATURDAY, APRIL 29 and 30, 1955

FRIDAY, APRIL 29
UNIVERSITY OF PITTSBURGH

10:00 A.M. Meeting of the Executive Committee (Faculty Club)

12:00 NOON Luncheon Meeting of the Executive Committee (Faculty Club)

12:00 NOON Meeting of the Executive Council of PSACT (Fairfax Hotel Dining Room).

2:00 P.M. Program Session (Room 232)

Professor John S. Kieffer, Vice-President of C.A.A.S., presiding

"The American Academy in Rome, Summer of 1954," Mr. John F. Reilly, Sacred Heart High School, Yonkers, New York

"Kleophon and the *Diobelia*," Dr. James J. Buchanan, Princeton University

"Some Ritualistic Texts," Professor James W. Poultney, The Johns Hopkins University (illustrated)

"Cicero's *Letters* and Third Year Latin," Professor Malcolm MacLaren, Syracuse University

4:00-5:00 P.M. Tea for members and friends of the Association, given by the University of Pittsburgh

6:30 P.M. Annual Dinner of the Association, (Faculty Club) (Formal dress optional)

Toastmaster: Professor Earl L. Crum, President

Invocation: The Very Reverend Vernon F. Gallagher, President, Duquesne University

Greetings: Dr. Stanton C. Crawford, Dean of the College of Arts and Sciences, University of Pittsburgh

The Very Reverend Vernon F. Gallagher, President, Duquesne University

Address: "Classical Education in Germany, Past and Present," Professor Fritz Ernst, Heidelberg University, Heidelberg, Germany

SATURDAY, APRIL 30

9:30 A.M. Program Session (Room 232)

Miss Emilie Margaret White, Officer-at-Large, C.A.A.S., presiding

"Modern Thought in Classic Guise," Dr. Gladys Hathaway, Baldwin Township High School, Pittsburgh

"From Cato to Zenobia: The Augustan Ideal in Garrick's Repertoire, 1747 to 1776,"
Dr. Harry William Pedicord, Pastor of Highland Presbyterian Church, Perrysville,
Pittsburgh

Panel Discussion

Moderator: Mr. Arthur A. Leone, Turtle Creek High School and Pittsburgh Academy

Subject: The Importance of Latin in the Modern Curriculum.

Panel Members: Miss Lois Grose, Coordinator of Languages in the Pittsburgh Schools
Mr. Bernard J. Andrews, Athletic Coach, Stowe Township High School
Dr. A. G. Clark, Assistant Superintendent, Allegheny County Schools
Miss Edna Reitz, Pinkerton Business School

12:00 NOON Luncheon Meeting of the Executive Committee (Faculty Club)

2:00 P.M. Annual Business Meeting (Room 232)

President Earl L. Crum presiding

2:30 P.M. Program Session (Room 232)

Professor W. Edward Brown, Vice-President of C.A.A.S., presiding

"Some Observations on the Latin Dactylic Hexameter," Professor Jane F. Barlow,
Susquehanna University

"News Headlines on Some Roman Coins," Miss Georgiana Reynolds, New York
University (illustrated)

"America's Second Battle of the Books," Professor John F. Latimer, The George
Washington University

"The Dramatic Techniques of Xenophon's *Anabasis*," Professor Anne Kingsbury,
Western Reserve University

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES EXECUTIVE COMMITTEE, 1954-1955

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GENERAL INFORMATION

HOTEL ACCOMMODATIONS: The Schenley Park Hotel will be the convention headquarters. All rooms are with bath. Rates per day: single, \$6.50, \$7.00, \$7.50, \$8.00, \$8.50, \$9.00, \$9.50; double (twin beds), \$9.50, \$10.00, \$10.50, \$11.00, \$11.50, \$12.00, \$12.50, \$13.00. Third person in double room \$2.50 extra. Reservations should be made with the room clerk at the Schenley Park Hotel, Pittsburgh 13, Pa. If a room at the rate requested is unavailable, reservation will be made at the next rate. Be sure to state that you are attending the C.A.A.S. convention.

DINNER MEETING: Eugene W. Miller, Department of Classics, University of Pittsburgh, Pittsburgh 13, Pa., will be in charge of reservations for the dinner on Friday, April 29, at 6:30 P.M. The dinner will be held in the dining room of the Faculty Club, University of Pittsburgh. Those planning to attend the dinner should notify Professor Miller not later than Monday, April 25, and should send at the same time: (1) full name and address; (2) check for \$3.75, which covers the cost of dinner and gratuities; (3) statement as to whether meat or fish is desired.

TRANSPORTATION: The Schenley Park Hotel is located at Fifth Avenue, Forbes Street, and Bigelow Boulevard, directly across the street from the Cathedral of Learning of the University of Pittsburgh. For those coming by train, the hotel may be reached either by taxi (approximate fare, \$1.50), or by trolley (fare, 20 cents); trolleys No. 71, 73, 75, and 76 going out Fifth Avenue from downtown Pittsburgh stop in front of the hotel. From the Pennsylvania Station, Fifth Avenue may be reached by a ten-minute walk from the station or by taking a No. 44 (Knoxville) trolley at the bottom of the steps beside the ramp leading to the Pennsylvania Station, and transferring at Fifth Avenue to a No. 71, 73, 75, or 76 trolley. From the B. & O. and P. & L. E. Stations, take any car on Smithfield Street going across the Smithfield Street Bridge to Fifth Avenue, and transfer there.

TOUR OF THE NATIONALITY ROOMS: Arrangements have been made for a conducted tour of the Nationality Rooms in the Cathedral of Learning. The tour will begin at 1:00 P.M. on Saturday, April 30. Those who wish to take this tour will present themselves at the Information Room of the Cathedral of Learning, First Floor, at 1:00 o'clock.

EURIPIDES, I. T., 254

Near the beginning of Euripides' *Iphigenia among the Taurians* is the messenger's scene in which we learn how Orestes and Pylades were captured on the shore by some herdsmen (236-339). This incident is reported to Iphigenia by one of the herdsmen. When Iphigenia hears that the herdsmen were at the shore, and even standing in the edge of the water, she asks in some surprise, "What have herdsmen to do with the sea?" (254). This question is evidence that Euripides is conscious of a certain illogicality in giving this particular messenger's speech to a herdsman, and Grégoire has suggested¹ that the speech might better have been assigned to one of the purple-fishers known to have been in the vicinity (263). Platnauer feels² that Euripides chose to use a herdsman for the "messenger" in order to include a description of the mad Orestes falling upon the cattle, which he mistakes for the Furies who are trying to kill him (296-302); a scene which is a counterpart to Sophocles' description of the madness of Ajax.

Perhaps a little more can be said in defence of Euripides' choice of a herdsman as messenger. The washing of the cattle in the sea provides a sort of hint or model to Iphigenia at the point in the play where Orestes asks her how she proposes to save him from sacrifice and at the same time remove the image of Artemis from the temple. In the quick exchange of stichomythia Orestes suddenly asks Iphigenia how she will deal with the image. She replies, with only a slight hesitation (1039, 1041), that she will take it down to the sea along with Orestes on the pretext that she must wash it and purify it from the pollution of Orestes' touch. Iphigenia might not have been able to produce this clever device for stealing the image so quickly as she does, if she had not once already that day been reminded of the sea as cleanser and purifier.

If one objects to defining connections in the thought of Iphigenia which are not made explicit by Euripides, then we can say that the connection is in the mind of the author, who modeled his trick for stealing the image on an earlier scene of his own play. *Nizô* is the verb in both passages (255, 1041).

HERBERT S. LONG

HAMILTON COLLEGE

1. Budé ed., n. ad loc.

2. Ed. I.T. (Oxford 1938), n ad loc.

GEESSE AND THE CELTIC BARBARIAN

At Gilsland, in Northwest England, not far from Carlisle, extensive remains of the Wall of Hadrian, constructed by that emperor to keep troublesome Celtic barbarians out of Roman Britain, are spread out for the edification of wandering classicists and archaeologists. One interesting stretch of the Wall happens to lie in the Vicar's garden; but a neat sign on the gate invites visitors to enter and examine the Wall to their hearts' content.

Now, the good Vicar keeps geese — many geese; and their runway, enclosed with wire, extends the full length of the exposed section of the Roman Wall—some hundred feet or so.

This particular classicist entered the garden one fine day last summer, with what she considered appropriate dignity and noiselessness—to be greeted by the most alarming and ear-splitting outcry ever directed against her. Appalled, the classicist stopped in her tracks, expecting the local constabulary would arrive upon the scene at any moment — or that, at least, the Vicar's lady would rush out bearing arms against the intruder. However, nothing happened. No head appeared at a window, no vehicle broke the slumbering stillness of the village street. The only living things in sight (and sound) were geese — geese with long necks and fiery, indignant eyes.

Bracing herself, the classicist moved along the Wall; the geese came along with her, in full force, pressing close to their wire barrier and protesting loudly, apparently to the goddess Juno, the invasion of this Celtic barbarian, newly arrived from the wilds of Scotland and Ireland.

Down the length of the Wall went the clamorous procession. The classicist stopped and examined the structure of the masonry, hoping

CORRECTION

In the Table of Contents for Vol. 48, No. 6 (Feb. 14, 1955), the period covered by Professor Else's survey of recent work on Aristotle's *Poetics* is erroneously stated. The correct terminal dates (with the reservations modestly noted by Professor Else in his first paragraph) are, as appear in the head of the article, 1940-1954. To Professor Else, our readers, and unborn bibliographers, the Editor, who must assume full responsibility, tenders his sincere apologies.

that the tumult would die down. Rather, it seemed to increase.

It was too much. Acknowledging defeat, the barbarian classicist withdrew unceremoniously from the garden, and sought the safety of the village street. She now realizes feelingly how terrifying the "cackling of sacred geese" can really be, and understands for the first time how effective a weapon of defense it must have been against those other Celtic barbarians, in 390 B.C.!

LILLIAN B. LAWLER

HUNTER COLLEGE

REVIEWS

Studien über Caesars Monarchie. BY ANDREAS ALFÖLDI. (K. Humanistiska Vetenskapssamfundets i Lund: Arsberättelse 1952-1953, I = Bulletin de la Société Royale des Lettres de Lund 1952-1953, I.) Lund: C. W. K. Gleerup, 1953. Pp. 86; 16 plates.

Professor Alföldi here re-examines the evidence that during the last months of his life Caesar aimed at a monarchical position and that after the Ides of March, 44 B.C., Antony attempted on the one hand to honor Caesar's memory as a great statesman but on the other not to do violence to the republican sentiments of the Senate either by recalling this monarchical urge or by seeking to deify Caesar. He bases this re-examination on a study of the relatively rare denarii which survive from the issues of 44 B.C., minted under the direction of the new board of four (instead of three) moneyers established by Caesar. He establishes a chronological order for these issues from his interpretation of the literary evidence for the changes in Caesar's titles as evidence for his changing concept of his own position. His order is conveniently summarized in three tables on pp. 84-86.

Almost the key to his interpretation is a unique denarius in the Hague (no. 5 on plate II, of which no. 6 is a plaster cast, enlarged on p. 83). The obverse of this coin shows Caesar's bust (right) with a laurel crown, as do all save the first and last issues in Alföldi's order. The legend is *Caesar Dict. quart.* It was minted by M. Mettius and closely resembles another issue of his which also gives Caesar the title *Dict. quart.* However the two issues differ in that the more common one shows behind Caesar's neck

an augur's lituus (as also on other issues by Mettius) whereas this unique example shows a ribbon diadem knotted around a point, which Alföldi interprets as the head of a nail. Alföldi concludes from a careful examination of the coin that the die used for the earlier issue was hastily recut to substitute for the lituus the diadem; the lituus has not simply been altered since its stem curves right, whereas the string of the diadem curves left. Then, after relatively few examples were struck, Caesar changed his attitude and new dies with the title *Imperator* were cut.

Alföldi therefore argues that until February 15, 44 B.C., Caesar operated under his fourth dictatorship. In this connection reference may be made to a paper by A. E. Raubitschek summarized in *AJA* 58 (1954) 148, in which he argues that Caesar at first dated his third dictatorship from his entry into Rome on July 25, 46 B.C., but later retrojected the beginning to a date shortly after his victory at Thapsus, perhaps April 13, 46 B.C. According to the table in Drumann-Groebe III 818, the change in the calendar by which Caesar lengthened 46 B. C. to 445 days in order to make the solar and calendar Kalends of January, 45 B.C., coincide (see p. 562) meant that the Ides (the 13th) of April, 46 B.C., on the old calendar represented February 14 on the new. Thus Raubitschek concludes that exactly two years elapsed between the assumed beginning of the second dictatorship and the relinquishing of the fourth on February 14, 44 B.C. The latter date derives from E. Meyer, *Caesars Monarchie* (ed. 2 or 3) 526 n. 2. T. Rice Holmes (*The Roman Republic* I 339-341) argued against Groebe that the inaugural date of the Julian calendar, the Kalends of January, 709 A.U.C., fell not on January 2 (as Groebe held) but properly on January 1, 45 B.C., so that the Ides of April 46 B.C., would correspond to a Julian February 13. Alföldi dates the change from the fourth to the perpetual dictatorship on the actual day of the Lupercalia, February 15, but, as Holmes points out in discussing Caesar's dictatorships (III 567), the only evidence is Cicero's statement, *Phil.* 2.87, that Antony had inscribed in the Fasti against the Lupercalia: *C. Caesari dictatori perpetuo M. Antonium consullem populi iussu regnum detulisse: Caesarem uti noluisse.* Caesar may, therefore, have made the change at any time between January 26, when the *Acta triumphorum* call him *dict. IIII* for his ovation (Degrassi II XIII [= *Fasti*] p. 87), and February 15.

Alföldi interprets the literary sources to show that Caesar in the early months of 44 B.C. proposed to substitute for either the annual or perpetual dictatorship the position and title of *Rex* and that he adopted the purple robe and gilt curule chair, which he used at the Lupercalia, to show that his kingship was like that of the early Roman kings and not Hellenistic. Alföldi regards the scene at the Lupercalia as staged by Caesar to afford Antony, garbed in the ancient garb of the Luperci, an opportunity to declare his new rank by offering him a diadem. When this plan was balked by the obvious hostility of the people to Antony's act, Caesar made the best of the situation by dedicating the diadem in the temple of Jupiter. This dedication is represented on the crucial denarius by the diadem hung on a nail. Alternatively it might be argued, consistently with Alföldi's earlier position, that Caesar all along meant to refuse the diadem, symbol of Hellenistic monarchies, and to dedicate it. He had previously laid at the feet of Jupiter a silver tablet inscribed in gold with the Senate's honorific votes to him (*FGrHist* II A 405) and he had replied to earlier popular acclaim that his name was *Caesar*, not *Rex* (Suet. *Caes.* 79.2 and other sources) and lastly on this occasion, according to Dio 44.11.3, he said that only Jupiter was king for the Romans.

Alföldi thinks that after this repulse by the people, Caesar changed his tactic and represented his position in a more republican fashion, adopted later by Augustus, as *Imperator* and *Pontifex Maximus*. These titles appear on issues of three of the four moneyers and in some cases are accompanied by the attributes of a star or a half-moon, which Alföldi interprets as Hellenistic symbols of eternity.

Caesar's final step, according to Alföldi, was a compromise. He had been designated *Dictator in perpetuum* (Livy *Ep.* CXVI), or as the coins read, *Dictator perpetuo* (never, according to Alföldi p. 36, *perpetuus*; note that Cicero cited the dative, *dictatori perpetuo*, which could fit either form), apparently in the fall of 45 B.C. (Alföldi pp. 14-15). He had taken up this new dictatorship upon the conclusion of his fourth annual dictatorship on or near February 15. About March 1, he decided that this was the best title for use in Rome and Italy. His would not be a special dictatorship *rei publicae gerundae causa* such as Sulla had had for an indeterminate time but had laid down upon the completion of

his reforms. Rather he would have a dictatorship of the old sort, *rei gerundae causa*, but more absolute because free from the limit of six months or a year. For the rest of the Roman world, Caesar determined to be a king and to reveal this new purpose at the meeting of the Senate scheduled for the Ides of March. He would base his new position on a Sibylline oracle which proclaimed that the Parthians, against whom he was about to march, could only be conquered by a king. It was to prevent this final step that the assassins acted.

Alföldi carries his investigations beyond Caesar's death. He shows that the coinage continues the pattern established during Caesar's lifetime. His head, indeed, now appears with the toga drawn up over the back, which seems to represent a deceased *pontifex maximus*. The title with this form of bust is initially still *Dictator perpetuo* but then changes to *Parens Patriae*. The change reflects Antony's claim, known from the literary sources, that the assassins had committed a sort of parricide in slaying one who had received the title "Father of his Country." Finally Antony's head with a beard of mourning and without title is substituted for Caesar's; or a closed temple appears, surrounded by the legend *Clementiae Caesaris*. Both types have a reverse of equestrian acrobats, reflecting the cavalry performances by which Antony celebrated the anniversary of the victory of Munda at the Parilia on April 15. Hence the obverse types show him on the one hand mourning Caesar and on the other perpetuating towards the assassins the clemency which Caesar had displayed toward his enemies.

In short, Alföldi portrays Antony in the first months after Caesar's death as sincerely seeking to compromise between loyalty to the memory of Caesar as *Dictator* or *Parens Patriae* and appeasement of the Senate by avoidance of any monarchical or divine implications. He regards Antony the rabble rouser of Shakespeare's funeral oration as a later creation, found in Plutarch but not in Cicero. However, neither Antony's appeasement of the Senate nor the drastic action of Dolabella in tearing down the monuments to Caesar's funeral could stem the strong popular enthusiasm for worship which finally gave rise to the deification of Caesar and the cult of *Divus Iulius*.

This study ingeniously ties the evidence of the coins to the literary tradition, especially as respects the attribute of the diadem on the

nail in the unique coin of Mettius. It is based on a broad familiarity with modern studies, particularly those which have emphasized the part played by mass psychology, as against legal forms and concrete offices, in shaping politics. It will require careful re-examination by numismatists to determine whether or not issues so similar and covering so brief a period of time and attested by so few examples can be arranged in so rigorous a chronological sequence. However, that in the last months of his life Caesar was seeking to establish himself as a monarch affords the most convincing reason why so many of his friends and associates were finally willing to join in his assassination.

MASON HAMMOND

HARVARD UNIVERSITY

Sophocles and Pericles. By VICTOR EHRENBURG.
Oxford: Basil Blackwell, 1954. Pp. xi, 187.
25s.

Sophocles and Pericles could fittingly be portrayed, Professor Ehrenberg believes, as the heads of a double herm, "belonging together and yet looking in opposite directions." For there were "contrasts, even some kind of conflict, between the spiritual worlds" of the two men (p. 160). Two main contrasts are postulated in this book: between the Sophoclean concept of the Unwritten Law, in *Antigone* 450-470 and *Oedipus Tyrannus* 863-910, and the Periclean, in the Funeral Oration in Thucydides; and between the portrayal of the ruler in Sophocles and the position of Pericles in Athens. The author finds that in both comparisons Sophocles stands for the authority of the gods and for piety, Pericles for humanism and rationalism; that the two men and their beliefs sum up two great opposing trends of their age; and that Sophoclean drama is a challenge or a rebuke to the Periclean spirit.

Since neither the "historical" method of criticism here used, nor the conclusions reached concerning Sophoclean drama, which is the main object of study, are in general outline at all novel, the reader will be principally interested in the adequacy of Professor Ehrenberg's arguments for the conflict that he speaks of. In my opinion they are not convincing. I give two examples. The author points out (p. 38) that Pericles' Unwritten Law is not opposed to the decisions of state authorities, as the *agrapta nomima* of *Antigone* are, and even work hand in hand with them. But surely the Unwritten

Law of the play would not always oppose state law, and it is hard to believe that the kind of Unwritten Law that Pericles speaks of would not oppose a cruel or tyrannous state law. Professor Ehrenberg thinks that the designation of Creon as "the *stratêgos*" (*Antig.* 8) and of Oedipus as *prôtos andrôn* (*OT* 33) are references to Pericles. But there is no evidence that Pericles was ever known as "the *stratêgos*"; and the whole context and intention of *prôtos anêr* (Thuc. 2.65) are so different from *OT* 33 that the similarity of words means nothing. There were, of course, differences of expression and of outlook between the statesman and the poet, but nothing to justify the declaration that we have to deal with "almost contradictory philosophies of life" (p. 48).

Some of Professor Ehrenberg's comments on Sophoclean ideas are highly questionable. To describe Sophocles' religious attitude as "pious fatalism" is at best inadequate; to suggest that Creon in *Antigone* typifies "human reason" is certainly wrong. Several times Professor Ehrenberg gives two contradictory opinions: thus Creon "lives in a world in which the gods have no say" (p. 54), yet "believes that he follows the will of the gods" (59); Oedipus is not an example of *hybris* (69), yet *hybris* is displayed by both Jocasta and Oedipus (72). I question, too, the worth of the statement that "however heroic Sophocles' men and women, they do not live in the thin air of 'pure' myth" (54). Myth is not thin air. So far as dramatic life is concerned, the historical Pericles is no more real than the mythical Creon. Is Hamlet thin air unless we can identify him with, for example, the Earl of Essex?

While *Sophocles and Pericles* has little value for Sophoclean criticism, there is a good deal of sound historical scholarship in it, especially in Chapter IV, on Pericles, and in Chapter VI, on Sophocles' political career. These chapters do not strengthen the author's thesis, but they are useful contributions to the history of the period.

G. M. KIRKWOOD

CORNELL UNIVERSITY

C. A. A. S.
SPRING MEETING
See pages 95-98

NOTES AND NEWS

Applications for *Fulbright* awards in the fields of university lecturing and advanced research in Australia, Burma, Ceylon, India, New Zealand, Philippines, and Thailand for the academic year 1956-57 are due *April 15, 1955*.

Attention is especially called to a prospective appointment at the University of Queensland for a "specialist in methods of teaching the classics" for the (antipodal) academic year March-October 1956 (application date as above).

Correspondence should be directed to The Executive Secretary, Conference Board of Associated Research Councils, Committee on International Exchange of Persons, 2101 Constitution Ave., Washington 25, D. C.

Announcement regarding 1956-57 awards for Austria, Belgium and Luxembourg, Denmark, Egypt, Finland, France, Germany, Greece, Iraq, Italy, Japan, the Netherlands, Norway, Pakistan, Sweden, and the United Kingdom and Colonial Dependencies will be made in July 1955. Applications (address as above) must be postmarked no later than *October 1, 1955*.

The *John Hay Whitney Foundation* has announced that nominations for the John Hay Fellowship program for 1956-57 will be welcomed on behalf of qualified public secondary school teachers in the states of Wisconsin, Michigan, Ohio, Virginia, and North Carolina. Fellowships will be awarded to outstanding senior high school teachers from these five states for study in the broad area of the humanities. The men and women selected for awards will be in residence at either Yale or Columbia and will participate in special programs developed in cooperation with the faculties of those institutions. The full resources of Yale and Columbia will be available to the John Hay Fellows, but it is not the intention of the program that the work be taken for credit toward academic degrees.

Teachers of all subjects who meet the following eligibility requirements may be nominated. The candidates must: (1) be teaching currently in one of the designated states; (2) be between the ages of 30 and 45 at the time application is made; (3) have at least five years of high school teaching experience, the most recent two of which shall have been in the present employing school system; (4) be permanent instructors who spend at least one-half their assigned school

time in actual classroom teaching; (5) have demonstrated the personal and professional qualifications which will enable them to profit by the year of study and to stimulate their colleagues upon their return.

Fellowship awards provided by the John Hay Whitney Foundation will include stipends equal to the salaries expected from the employing school system during the fellowship year, and in no case less than \$3,000.00, as well as grants for tuition and transportation.

As in the past four years during which the program has been in operation, each teacher accepted for study as a John Hay Fellow must be granted a year's leave by his employing school system and must agree to return to it following his university work for at least one year. All applicants are nominated by the local superintendent of schools or other official who is in a position to help plan a proposed program of graduate studies and to utilize the Fellows' new experience upon their return to high school teaching.

Inquiries from teachers and administrators should be directed to the Division of the Humanities, John Hay Whitney Foundation, 630 Fifth Avenue, New York 20, New York. The deadline for receipt of completed nominations is *May 31, 1955*.

The *Society for Ancient Greek Philosophy*, which was organized at the annual meeting of the Eastern Division of the American Philological Association at the University of Rochester in December 1953, held its second meeting at Goucher College on December 28, 1954. This second meeting was also under the auspices of the Eastern Division. The program included Friedrich Solmsen, "Aristotle's Physical World-Picture: An Historical Approach" (comments by Ludwig Edelstein); Richard Taylor: "Aristotle's Doctrine of Future Contingencies" (comments by Rogers Albritton).

The following officers were elected for the coming year: President, Glenn R. Morrow (to succeed Gregory Vlastos); Secretary-Treasurer, Mrs. A. C. Sprague (to continue for a second term). These officers were also designated to constitute a program committee for 1955, and were instructed to co-opt a philologist to assist them in making plans for a meeting which would be accessible to members of the Society who are also members of the American Philological Association. Edwin L. Minar, Jr., has since consented to serve as the additional member of

this committee. Plans are now going forward for a split session next December, one section to meet with the philosophers in Boston (probably December 27), the other with the philologists in Chicago on December 30.

Persons who wish to become members are invited to send dues of \$1 to Mrs. Sprague at Yarrow West, Bryn Mawr, Penna. (Copies of the papers to be read are distributed to members in advance of the meetings).

Prospective members of the Society and others will be interested in plans to begin publication in 1955 of a journal devoted to the history and interpretation of ancient philosophy. Published in Holland, it will be edited by D. J. Allan, M.A., F.B.A. (Edinburgh) and Professor J. B. Skemp, M.A. (Durham), with the assistance of a committee on which Professor C. J. de Vogel (Utrecht), Professor H. Cherniss, and Professor G. Vlastos have consented to serve. The whole course of ancient philosophy down to the seventh century A. D. will come within its scope.

A full prospectus with form for subscription will be issued later. Two numbers of seventy to eighty pages will be issued annually. The subscription will be one guinea (\$3.00) per annum. Since the publishers make it a condition that the names of at least 100 subscribers be obtained, the assistance of American and Canadian scholars both as contributors of articles and as subscribers will be warmly welcomed.

Anyone interested in subscribing should send his name (*not money*) to Mrs. Sprague (address above), so that the editors may have some indication of the number of subscriptions on which they can rely.

Rare Near Eastern gold, silver, and ivory art objects dating from the first millennium B.C. are on view in an exhibition of Assyrian and Persian art opening Friday, March 25, 1955, at the *Metropolitan Museum of Art*. Many of the works are from recent excavations and are being shown to the public for the first time.

Features of the exhibition include a gold rhyton, in the form of a lion of the Achaemenian period, unique among collections of Near Eastern art in this country; a gold bowl probably made for Darius I; a silver wine bowl of the 5th century B.C. inscribed with the words "Artaxerxes . . . the great king, king of kings, king of the countries, son of Xerxes, son of Darius . . ." (cf. Herodotus 6.98).

Many of the most important of the 150 works on display came from three ancient sites in the Near East: Nimrud, in present day Iraq; Zawi-yeh, a small town in Kurdistan, northwest Iran; and Hamadan, also in northwest Iran. Objects from Nimrud were acquired as the result of co-operation between the Metropolitan Museum and the British School of Archaeology in Iraq during the past few years.

The most prized objects from Nimrud, rebuilt in the 9th century B.C. as the capital of the Assyrian Empire, are the ivories. These include ivory writing boards which provide the oldest known evidence of writing on waxed tablets.

Also on view are a few small objects which came from the Museum's excavations near Shiraz and others from Persepolis, acquired in 1949 by exchange with the Archaeological Museum in Teheran.

The *Middle East Institute*, a private organization in Washington, D. C., is preparing for publication an annual Survey of Current Research on the Middle East. The purpose of this Survey is to provide scholars and educational institutions with information on what research has recently been completed or is now being undertaken in the field.

The *geographical limits* of the Survey include the Arab countries, Israel, Afghanistan, Iran, Turkey, North Africa, the Sudan, Ethiopia, and Eritrea. The Survey will place emphasis on the social sciences, but includes all related aspects of the humanities and natural sciences. It proposes to cover ancient, medieval, and modern periods alike.

All who are currently engaged in research on the Middle East, or have completed such research since October 1, 1954, are urged to submit the following information: name, address, topic of investigation, sponsoring organization (if any), date of completion or estimated date if still in progress, and pertinent comments on the nature of the research, sources being used, and method of approach. Please address correspondence to: Survey of Research, The Middle East Institute, 1761 N Street, N. W., Washington 6, D. C.

Books Received, omitted for reasons of space in this issue, will be resumed in Vol. 48, No. 8, (March 7, 1955).